

Society.

Price. 1 a.
1 a.
English 1 a.
us & 4 as.
Jrdn 9 pie
jābī 6 pie
jābī 6 pie
jābī 6 pie
skots 6 as.
ach, 8 as.
1 a.
4 as.
1 p.
3 p.
3 p.
6 p.
6 p.
3 p.
6 p.
6 p.

Rs. As.
0 1
0 1
0 5
4 0
5 0
3 8
1 4
0 8
0 8
1 0
1 0
0 8
1 0
India

LANA.

Fund

dition
ing 58
ensions.
ted in
in any
n may
manag-
esired.
s who

OR, GBA
NAB.

Registered L. 39

THE NUR AFSEAN

PUBLISHED EVERY FRIDAY.

Vol. X.

LUDHIANA:—March 2nd, 1906.

No. 9

FOREIGN TELEGRAMS.

London, Feb. 20.

A Lagos expedition is going to Sokoto, where fanatics have killed a company of mounted men, constituting practically half the garrison, and five white officers, including Hillary, the Political Officer, and Lieutenants Scott and Blackwood. It is believed they were surprised by followers of the new Mahdi who are well armed. The enemy also captured a Maxim gun. The affair was utterly unexpected.

London, Feb. 21.

General Sir F. D. Lugard, Commissioner of Northern Nigeria, has recalled the troops operating against the rebellious tribe in the Benue country. A thousand troops from different parts will be concentrated at Kano in three weeks. The fight occurred on the 14th instant; the whereabouts is uncertain but probably northward of Sokoto close to the French border. It is believed that the force was an Anglo-French one engaged against the Mahdi.

A Daily Telegraph despatch from Constantinople says that the Turks do not show any signs of yielding in the Akaba question and have elevated Ruseidi, the Governor of Akaba, to the rank of Pasha. Japan has called the attention of China to the advisability of checking any anti-foreign agitation.

London, February 20.—Major Lumsden, Indian Medical Service, has committed suicide. A verdict of temporary insanity was returned at the inquest.—Pioneer Special.

London, February 20.—The Kniaz Potemkin mutineers have been tried and death sentences passed, but these have been commuted to penal servitude.—Pioneer Special.

Calcutta, Feb. 23.

London, Feb. 23.—During to-day's debate on Chinese Labour the Government is expected to announce that no more licenses will be granted or renewed.—Englishman Special.

Count de Witte's organ announces that it will be necessary to raise fifty to seventy millions sterling to cover the extraordinary budget expenditure. This at present is impossible and consequently it will be necessary to resort to a loan on onerous terms.

London, Feb. 23.

The Austrian Government has introduced Bills for universal suffrage and redistribution. It is expected this will give the Germans 205 seats, the Slavs 230 and the Italians 16.

The Ottawa Government has purchased five thousand pounds worth of wheat and flour for the relief of the Japanese famine-stricken.

The French Government proposes to build the 18,000 ton battleships.

In the final course for the Waterloo Cup Hopwood beat D. Ridend and Deferred.

The situation at Algeciras remains unchanged.

London, Feb. 24.

His Majesty the King goes to Biarritz on the 28th instant. The Chinese Commissioners have arrived in London.

The Saturday Review asks, has Mr. Asquith realised what the arrival of twenty millions of gold yearly means to the banking system? If the supply of bullion is seriously diminished there will be a crisis in City compared to which the Overend, Gurney and Baring panics would be child's play.

Latest advices from Nigeria state the assailants who attacked our mounted men and half of our garrison were Mohamedan fanatics who overran Sokoto from the north.

A French post has also been destroyed; five officers were killed and two captured.

London, Feb. 25.

Mr. Curdon, the Resident at Sokoto, reports that there is no doubt the three British officers and 25 native soldiers were killed in the disaster, which is attributed to their horses' bolting and breaking through the square. The garrison of Sokoto is safe. The local chiefs are loyally co-operating in the suppression of rising. Reinforcements are expected at Sokoto, on the 28th instant.

London, Feb. 24.

The admiralty has decided to adopt its predecessor's scheme for expanding two millions in improving Portsmouth dockyard and enabling it to cope with the big guest battleships of the Dreadnought class.

The United States Secretary for War advocates the building up of an efficient army for maintaining the Monroe Doctrine.

In consequence of fruitless negotiation between Germany and America to conclude a regular commercial treaty and the unwillingness of America to concede a reduction of duties, the Reichstag has agreed provisionally to extend the favoured nation treatment for a year, thus averting a tariff war.

London, Feb. 25.

The Kaiser's Silver Wedding is being brilliantly celebrated at Berlin. A deputation from the 1st Royal Dragoons has gone to Berlin to present the congratulations of the regiment and a gift.

Sir Edward Grey replying to a question said that no papers could be laid on the table and no statement was possible during the Tibetan negotiations between India and China.

London, Feb. 26.

It is stated at Vienna that Austria and Russia have endeavoured to induce Germany to meet the demands of France regarding the Morocco police. Austria will not support Germany unless she changes her policy.

At the sitting of the Algeciras Conference to day M. Revoll handed Herr Radowitz a Note declaring that France considers her proposals in no police wise assail commercial economic equality and is of opinion that they should be discussed by the Conference.

M. Ivanoff Manager of the Vistula Railway, has been shot dead at Warsaw on Saturday. This is the fifth Russian railway manager who has been shot in Poland. It is ascribed to an organized attempt to enforce the appointment of Poles.

The Tsar has decreed that the Duma shall meet on the 10th May.

Reuter wires from Pekin that the Guards around the Forbidden City have been doubled, and all the palaces are protected by special detachments. No definite explanation is forthcoming for this, but it is attributed to a Palace quarrel regarding the succession question or the alarm of the Government at the persistence of Revolutionary rumours.

The American mission at Nanchang in Kiangtse has been destroyed. In one family two adults and two children were killed. The rest of the Missionaries escaped. An American gunboat has been ordered up the Yangtze.

M. Despeyer, Russian Minister at Teheran, has resigned owing to ill health.



EDITORIAL NOTES.

We print this week an account of the further progress of the Ratnagiri revival. As we said, when the account of the beginning of this work appeared in our columns, every such experience should be an encouragement not only to the community immediately concerned, but also to the church at large. For this reason, we hope that our brother, the author of the article, will not take unkindly what we wish to say regarding a few sentences toward the latter part of his account. In speaking of those who have criticized certain features of this revival—and there has been no revival *without criticism* in Ratnagiri or elsewhere—the author distinguished such people as either unacquainted with the facts in the case by personal observation, or else as lacking in spiritual insight.

It is not quite apparent from this statement whether it has a general application or a particular; but we cannot help regretting that any Christian brother, in defending his cause from criticism, should have recourse to such methods. So far as we can see, the law of Christian kindness would dictate a somewhat milder form of statement, one that would maintain the author's position unchanged, without at the same time conveying the impression that the one using it had assumed the right to pass judgement upon the character of those who differed from him. The entire question of the relation of Christians to one another in this matter of criticism is a most delicate one, and if it be studied in the light of what our Bible teaches, we may be surprised at some of the results of our investigation.

It is very easy for those who are away from the centres of enthusiasm in any such gatherings as those held at Sialkot or Ratnagiri to feel that they know better how such meetings should be carried on than those who were, so to speak, in the very heart of the flame, and this has given rise to a most unfortunate state of affairs in which one group of God's workers were venturing to criticise the behaviour of another group. They may feel that under similar circumstances they would have acted differently, but as that is a mere supposition they can hardly wonder that their remarks cause wounded sensibilities.

On the other hand, however, there are certain features of some gatherings held recently in India which have raised grave doubts in the minds of the most sincere Christians, that perhaps along with the genuine work of the Holy Spirit there has been the false work of those, whom we are especially called upon to "try." If one is convinced in his own heart that it is his duty to call attention to such things, even if in the eyes of the others he may be mistaken, surely

his following his conscience in this matter of criticism, does not lay him open to the charge of lacking spiritual insight, unless indeed we are to believe that God's Spirit has seen fit to work in no hearts but in those of the persons gathered at one or other of the assemblies in question.

WHY PEOPLE DON'T GO TO CHURCH.

"So you are not going to church this morning, my son?"

Ab, yes! I see. 'The music is not good; that's what you go to church for, to hear the music. And the less we pay the better music we demand.'

"And the pews are not comfortable.' That's too bad—the Sabbath is a day of rest, and we go to church for repose. The less we do through the week the more rest we clamour for on Sunday."

"The church is so far away; it is too far to walk, and you detest riding in a street car, and they're always crowded on the Sabbath.' That is, indeed, distressing; sometimes, when I think how much farther away heaven is than church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there."

"And the sermon is so long, always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whisky, beer and tobacco, hang on a strap by your eyelids for two miles and then pay fifty cents for the privilege of sitting on a rough board in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on that ground.'"

"Ah, my boy! You see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. If you don't think you ought to go, you would not make any excuses for not going. No man apologizes for doing right."

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle, the other Sunday.

Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours waiting to get a chance to buy two smoked up, soiled handkerchiefs at five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.—Robt. Burdette, in Christian Work.

Progress of the Revival at Ratnagiri, INDIA.

(Pamphlet No. 2.)

Requests have come for an account of the revival here since December 20th, to which date it was described in the pamphlet issued December 25th, 1905. In compliance with these requests, this second pamphlet is issued.

The work of grace, so marvellously begun in most of the people two months ago, is steadily increasing; and some in whom the work had not been so evident, have come into greater blessing.

December 22nd, three women who had been at Kolhapur on account of sickness, arrived in Ratnagiri. Two of these were Christians, and the other was a Hindu woman, who had been with us for some time. The congregation united in intercession for these three women, and for another old Hindu woman, who has lived with us for some time, but had been hindered from attending the meetings before. On Sunday, December 24th, these four women were convicted of sin, during a long season of simultaneous prayer. We had met at this time to study the Sunday school lesson, but the meeting began with prayer, which continued not only during the hour set apart for the lesson, but for almost two hours longer; and ceased only when these women, after a fierce struggle, got up and asked for an opportunity to confess their sins. They all with broken voices confessed many sins, and the two Hindu women accepted Christ as their Saviour. On the morning of December 28th, these two women came to the bungalow and asked for baptism, saying that the Lord had told them the night before that, though their sins had been forgiven, they "must take the water on their heads as a seal." Shortly after, six girls from the orphanage, came and asked for baptism. There was no doubt the conversion of all these. Previously they with streaming eyes, had confessed their sins, and acknowledged Christ as their Saviour, before the congregation. On Sunday December 31st, these six girls and the two women with the one woman's two little children were baptized.

The meetings have continued daily to the present

time, with two meetings daily during the week of prayer. The interest has not abated. Those in charge thought it might be better to have the meetings on alternate days; and accordingly on Sunday January 21st, the announcement was made that there would be no meeting on Monday. After the service, several persons came and said that they wanted a meeting on Monday. The meeting was held, and it was one of the best meetings of the series. Many of the meetings continue for three hours or more, and then the people are often loath to go.

The principal feature of all the meetings, is the prayer, which is always simultaneous and continues often for an hour or more. One night the prayer began at 8-30 and continued without any break until 11-50. Twice the prayer had almost died down, but one woman, without any break, agonized in prayer for the salvation of others, and particularly for her own heathen relatives. After a while others would begin again and the prayer went on. At eleven o'clock, the leader gave an opportunity to those who wanted to go, to leave. Some remained, and the prayer continued until finally this woman stopped at 11-50. On January 14th, in the Sunday school, the season of prayer continued for a long time. Finally all ceased but one woman. She continued praying while the lesson was taught, during the review and closing exercises, and after the school had been dismissed.

Another feature of the meetings is rejoicing over sins forgiven and victory over sin. This rejoicing has been a stumbling block to those who have not had complete victory. Singing and dancing for joy does not seem to such, to be an orthodox performance in God's house. Some have criticised this very much and have hindered the blessing sometimes. One evening in the meeting a boy got up and criticised this and some other things, saying he had the message from God. As he quoted no Scripture in support of his criticism, and did not even have a Bible in his hand, it was evident to all that Satan was deceiving him, and using him to check the blessing. His remarks were such that there was no doubt about it being Satan's work. Every one saw the deceiver's hand in it, and such a storm of prayer as broke out for this boy, had not been experienced before.

There is also much testimony and praise. Many receive promises during the season of prayer, and get up and repeat them with joyful faces. Addresses are



given at all the meetings; but as said above, the principal feature of the meetings is prayer. All realize that the great work of the church in these latter days is intercession. When will the Church as a whole come to realize this? John 12:12-14 seems to be a forgotten promise, or else it is thought to have been given for the apostles only. If the church would but realize that this is a promise of our Lord who has gone to the Father, she would claim by faith the power that is hers, and we would see the promised miracles during these latter days. We are beginning to see a little of it. But more prayer and greater faith is needed.

The enemy has been working as never before. He never gives up without a hard fight; but resisted he flees away (James 4:7). There has been criticism of the work, but it has been by those who have not seen it, or by those who lack spiritual perception. There have been from the beginning doubting Thomases, as well as those who are described in 1 Cor. 2 as natural men who receive not the things of the Spirit of God; for they are foolishness unto them; they cannot know them because they are spiritually discerned. Some are criticising what they are pleased to term the "physical excitement" of the manifestations. This charge is as inappropriate as was the charge of drunkenness on the "Day of Pentecost". It is simply that which was spoken by Joel the prophet, having its fulfillment in these latter days. There is not the least excitement about it, and those who make the charge are making it in ignorance of the facts. We have no right to dictate to the Lord as to how He should carry on His work. If the writer had been choosing the methods for carrying on the work, they would not have been those that are being used now, but the Lord helped him to keep his hand off, that the Lord might work in his own way. We have been restraining the work of the Spirit for years, in India. We must remember that this is not the West, and we should not try to make the church in India conform to our own festidious notions. The public confession of sin is much criticised. Like the above criticism, it has no biblical authority. With those of us who accept the Bible as God's word, James 5:16, is still authority. Besides many other passages of scripture give us sufficient warrant for the practice. The only reason it is not now prevalent in the church, is pride. It is very easy to confess sins to

God, because until a man's pride is sufficiently humbled to enable him to confess sin before men, he will make no real confession to God. Men are not willing that others should know they are so vile, therefore the antagonism to the public confession of sin. The writer desires to state that he does not give the public confession of sin as a proof of the genuineness of the spiritual character of the revival, but the changed lives is the proof. "By their fruit ye shall know them". The change is very marked in many lives here. But let criticism come. We should expect it. All marvellous manifestations have been criticised from the beginning. The Pharisees said of Christ "He casteth out demons through the prince of the demons". On the Day of Pentecost "Others mocking said", These men are full of new wine".

Notwithstanding the efforts put forth by the evil one, there is steady progress in the work. There is more Bible study, ever increasing power in prayer, more effective witnessing to the heathen, and steady growth into the image of Him, like unto whom we shall be when He appears. (1 John. 3:2.)

RATNAGIRI,
January 29th, 1906.

A. L. WILEY

THE LOVED AND LOST.

The loved and lost, why do we call them lost?

Because we miss them from our homeward road.

God's unseen angel o'er our pathway crossed,

Looked on us all, and loving them the most,

Straightway relieved them of life's weary load.

They are not lost, they are within the door

That shuts out loss and every hurtful thing—

With angels bright, and loved ones gone before.

In their Redeemer's presence evermore,

And God himself, their Lord and Judge, and King.

And this we call a loss! Oh, selfish sorrow

Of selfish hearts! Oh, we of little faith!

Let us look round some argument to borrow

Why we in patience should await the morrow

That surely must succeed the night of death.

Aye, look upon this dreary desert path,

The thorns and thistles whereso'er we turn,

What trials, and what tears, what wrongs, and wrath,

What struggles, and what strife the journey hath,

They have escaped all these, and, lo, we mourn!

—Selected.

AUTOMOBILE EVANGELIZATION.

A novel method of preaching the gospel was recently tried in France with striking success, says the Rev. Alfred E. Myers in the Observer. Pastor S. Delattre, from Roanne (Reformed Church), in company with Pastor Sainton, of the Baptist church in Paris, visited with an automobile the departments of Loire, Rhone, Allier, Saone et Loire, within a radius of about ninety miles.

In a personal letter to the Rev. S. Monnier, now in this country as a delegate from the Reformed Churches of France, Pastor Delattre writes:

"During nearly two months, from our automobile we have been able to preach the gospel in market-places, from fair to fair, distributing thousands of tracts and selling no less than 2,600 copies of the New Testament. My heart is full of joy and of gratitude to God when I think of it. For centuries the people have come to 'temples' and churches to listen, but now churches and temples are almost empty. The people are tired of hearing skeptical preaching, so long they came without receiving anything.

"Nothing can be more interesting than this kind of evangelization. As a rule, we begin by a large distribution of appropriate leaflets and tracts; the address follows. We speak of the marvelous Book that we are offering, of the Saviour, of his life, ministry, sufferings, and death on the cross. We go on to give an account of the early days of the Church, the mission of the apostles and the missionary work now carried on all over the world to make known to every creature, according to the Lord's command, the glad tidings contained in this Holy Book. People are mostly serious and attentive, mockers are very rare. Then begins the sale of our Bibles and New Testaments; for our experience is in favor of selling instead of giving. We sold an average of one hundred copies a day."

—Selected.

SIGN OF A COMING REVIVAL.

In a temperance address, the theme of which was, "What Next?" the Rev. Josiah Strong said:

"What next! I believe there is to be a great temperance awakening. Years ago in New England there was a very hard winter, and spring came slowly, much like our present reluctant spring. Farmer Jones went out to his gate one morning as he saw his neighbor Leavitt driving by, to talk over the situation. Said he, 'Neighbor Leavitt, my fodder is getting scarce, cattle are beginning to suffer and brooks frozen solid, and no signs of a break-up.'

"I see a great sign of an early break-up," said Neighbor Leavitt.

"Why! Do you though?" said Neighbor Jones; 'the very thing I have been on the lookout for, but I haven't seen any sign of it. What is your sign?'

"I see a great sign of an early break-up," slowly repeated Neighbor Leavitt; 'I don't see how we can get along without it.'

"And sure enough, within a week the brooks were laughing over their newfound liberty, and the cattle were cropping the sweet grass that had been growing for weeks under the snow. My friends, if I did not believe in God, I should have no faith in Neighbor Leavitt's sign, but because I believe in God, because I believe history warrants the proverb, 'Man's extremity is God's opportunity,' I have great faith in Neighbor Leavitt's sign.

"And when I look to the far east and see the awakening of Japan, China and India, and think that within this century a new impress is to be placed on all Asia, when I remember that the religion of those hundreds of millions is to be determined chiefly by this country, when I remember that God has given to the United States the primacy among the nations, and that they are looking to us for leadership, I am persuaded that there is coming, and coming speedily, a mighty religious awakening, which also will be a mighty temperance revival, for 'I don't see how we can get along without it.'"

—Michigan Christian Advocate.

"I CANT DRAW GLORY."

A teacher went out one day with one of her pupils to do some sketching. The little girl she took with her was about ten years of age, and quite skilful with her brush.

When the day was nearly over the teacher looked at the sky, where the sun was setting.

"Try to make a picture of that sunset," said the teacher to her pupil.

The little girl looked at the beautiful sight in the heavens, and then she turned to her teacher and said: "I can't draw glory."

It was a bright answer made by that little child. It is God who painted the sunset sky, and there is no human skill that can draw the glory which he has created.

—Baptist Commonwealth.

Just a cheery word or two,
As you pass along!
Such an easy thing to do—
Just a smile or song;
You may comfort, soothe or rest
Some poor aching breast;
Though the world forget it, dear,
He'll remember, never fear.



DESTRUCTION OF THE CORK FORESTS OF ITALY.

The cork industry, which is quite an important one, will receive a fresh impetus, a new process having been discovered by which large pieces can be made out of small ones, so that cork waste can be utilized in large quantities. This is all the more important as the price of cork increases steadily, both on account of the growing demand and the lessened supply of the raw material.

Formerly Italy was a large producer of cork, but a great part of her splendid cork-oak forests has already been destroyed. In some provinces—as, for instance, in Calabria—the trees have been felled and used for charcoal making; in other provinces they have been cut down on account of their high potash contents.

Larger forests of cork-oak trees are still existing in Spain, Portugal, France, Algeria and Tunis. None are found in Asia Minor and only rarely in Greece and European Turkey, although the climates seem to be favorable for their growth. While Spain still furnishes thirty-two thousand eight hundred tons of cork annually, the production of Italy has decreased to four thousand tons. The value of the Spanish exports of cork amounts to six million dollars per year, against less than two hundred and fifty thousand dollars for Italy. Only Sicily and Sardinia are still producing cork to any considerable extent in Italy, while the former totally destroyed. It seems incomprehensible that this destruction has been permitted. The trees easily reach an age of two hundred years. They yield cork in their thirtieth year and continue to do so every seven years. Seventy-five years ago the English demand for cork was supplied exclusively from Italy. The destruction of the remaining forests goes on uninterruptedly, and nobody seems to try to prevent it or to plant new forests, in spite of the fact that Italy possesses the most favorable climate and soil for the cork-oak, the most favorable conditions for its growth being found in the volcanic soil of the peninsula.

—*Scientific American.*

I think not of tomorrow,
Its trial or its task,
But still with childlike spirit
For present mercies ask.
With each returning morning
I cast old things away;
Life's journey lies before me—
My prayer is for today.

LINKS.

One came and knocked at Heaven's gate,
For weary of his life was he.
The world was full of woe and pain;
Its myriad voices cried in vain:
He did not hear, he would not see.
God said: "Go back and lead thy life,
Amid the tumult and the strife,
And bring a brother's soul with thee."
One strove to raise his fellow men,
But all his projects useless fell.
He built a castle on the sand,
Of fair proportions, nobly planned
But how it ended all my tell.
God said: "Arise and work once more,
But toil not lonely as be fore,
If I build with thee all is well."
One said: "Christ holdeth me so fast,
That He will never let me go;
Therefore I have a hand far all
My fellow men, both great and small,
In joy or sorrow, weal or woe."
God said: "Thereby I forge a chain
'Twixt Me and mine, which shall remain;
It's links the Last Great Day shall show."
Now he who knocked at Heaven's gate,
Whom God turned back with tender blame,
And he who failed in what he planned,
Who built upon the shifting sand,
To weep there for in bitter shame;
And he who toileth undismayed,
Because his hand in Christ's is laid.
These three are one and all the same.

Lacy E. Battersby.

A PRAYER.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great.
And discomfort that casts a shadow gray
On all the brightness of the common day.

—Henry Van Dyke.

THE INDIAN STANDARD. EX.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD.

MESSRS WYLIE & BROTHER

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Mr. M. Wylie, manager,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiarpur—
IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100.
IN PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE SUNDAY SCHOOL MAGAZINE.

In Persian Urdu pp 20, Royal 8 vo. Published every month at Amritsar. A Paper for Sunday School Teachers and Christian Workers subscription 12as per annum : postage free.

Apply to:—

MRS. M. L. RALLIA RAM.

AMRITSAR.

C. L. S. Publications.

1	Kashf-ul-Haqaiq, In Urdu, 250 pp. 8 vo.	8 as.
2	Masfih ki Talim, Boards & Cloth 320 pp. 4 as. & 8 as.	
3	" " " Roman Urdu 8 as. & 12 as.	
4	Rampal Singh Boards & Cloth, 143 pp. 2 as. & 4 as.	
5	Do. do. do. (Roman) 165 " 2 as. & 4 as.	
6	Hira's Quest, ya Talash-i-Haqq, 116 " 3 as. & 6 as.	
7	Do. do. do. Roman 133 " 3 as. & 6 as.	
8	Stories of Noble Women, 168 " 3 as. & 6 as.	
9	Halat i Japán Boards and Cloth 125 " 3 as. & 8 as.	
10	Story of Chandra Leela, Do. 120 " 2 as. & 6 as.	
11	Do. do. do. Punjabi ... 2 as. & 6 as.	
12	The Highest Honour ... 2 as. & 8 as.	
13	The Incarnation of Vishnu, 128 pp. Paper 2 as.	
14	Transmigration or Eternal Life, 65 " do. 1 an.	
15	The Home of the Rishes. 50 " do. 1 an.	
16	Hindu Pilgrimage ... 34 " do. 6 pie.	
17	History of the Plague ... 42 " do. 6 pie.	
18	Vedic Sacrifices, ... 20 " do. 3 pie.	
19	Vedic Worship ... 20 " do. 3 pie.	
20	Eternity of the Vedas ... 16 " do. 3 pie.	
22	True and False Charity... 16 " do. 3 pie.	
22	The Necessity for Cleanliness 16 " do. 3 pie.	
23	Animal Worship ... 16 " do. 3 pie.	
24	On Marriage ... 1 as.	
25	Hindu Festivals ... 6 pie.	
26	On Nursing. In English (net) ... 1 Rs.	
27	Punjabi Primer ... 3 pie.	

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, ALLAHABAD, LUCKNOW AND
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Printed and Published at the Mission Steam Press Ludhiana for the Editor by M. Wylie, Manager,—1906.

Publications of the
American Tract Society.

Yisú Masfih kaun thá. Urdu...	Price. 1 a.
Mehdi Messiah of Qadian, Urdu & English	1 a.
Greatest Discovery Exploded, Urdu and English	1 a.
Fauzul Azim, Urdu, Boards & Cloth	2 as. & 4 as.
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. do. Panjabi	6 pie
Do. do. do. Nagri-Panjabi	6 pie
Prayers for Every day, do. Panjabi	6 pie
Gem Tracts Urdu, tinted paper, and in packets	6 as.
Gem Tracts English in packets of 100 each,	8 as.
Religion of Islam Urdu,	1 a.
Only Believe Urdu per hundred	4 as.
What it is to be saved Urdu do. do.	1 p.
Muslim Doctrine of Sinless Prophets Urdu	3 p.
The Bible and Science ... do. ...	3 p.
Miracles by B. B. Roy ... do. ...	6 p.
Adam, where art thou (Moody) ... do. ...	6 p.
What think ye of Christ (Moody) ... do. ...	3 p.
Evidences of Christianity (B. B. Roy) do. ...	6 p.
Safety, Certainty and Enjoyment ... do. ...	6 p.

OTHER PUBLICATIONS.

	Rs. As.
Westminster Shorter Catechism, Roman Urdu...	0 1
Do. do. do. Per. Urdu...	0 1
Westminster Confession and Shorter Catechism...	0 5
Roman Urdu Qurán, wide margin Cloth	4 0
" " " Sheep	5 0
Roman Urdu Hymn book—Cloth—Music	3 8
" " " large type, Cloth	1 4
" " " small type, Limp	0 8
Rusum Nama—Book of Forms. R. U. Cloth	0 8
Greek—Urdu Lexicon, New Test., cloth.	1 0
Plants of the Panjab and Sindh (Aitchison)	1 0
History A. P. Mission 1834-'84	0 8
Report Conference 1862.	1 0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE

MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund is in a strong and prosperous condition as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULUCKA, PANJAB.